



There was an earth quake
in England on the 3rd
being the 8 of September
in the 7 year of our lord

1692

~~~~~



# THE PREFACE

2

**T**he abundaunte grace  
of the holic ghost maye dayly  
prouoke, tempt and steepe vp the heart  
of our mooste noble and vertuous  
King EDVVARDE the. VI. king  
of England, Fraunce and Irelande.  
Defendour of the Faith, and in earth  
the supreme heade of the Churches  
of England and Ireland: earnestly  
to promote the Gospell of Christ,  
to the mayntenaunce of true  
religion and vertue.



**W**HEN I had con-  
sidered and wey-  
ghed often with  
my selfe that the  
lest part of a mitee  
faithfull loue and  
duety, which eue-  
ry man oweth to-  
warde his natine  
countrey. (O my mooste gracious and  
brad soueraigne lord) is not shewed in  
the gentle admonysshing his countrey  
menne of suche faultes, perilles, and  
daungers, whiche either bee eminent  
or els playnly apparant: yea, and es-  
pecially to attempte this thing when  
a. ii he les

## THE PREFACE.

he seeth that there is geue some great and plentiful occasion. Euen now therefore I thought it good to set forth this Inuective in the defence of Goddes holy word, against all contemned Christians wilfully minded, which stubbournly resist the promoting of Chrystes blessed Testament.

I trust wel therefore that your highnes especially, and all your nobilitie, with other your true and saythefull subiectes, that haue earnest heartes to promote Goddes glory, and to seeke for his heauely kyngdome, will take in good part this my enterprise. Whether in although they want fine handling, liuely colours, the conueighance of Rhetorike, and also quicknesse of Witte: yet for al that, there hath wanted no lode of good will, for though I may most iustly confesse, I geue place vnto all men in good learning, yet I maye truly say, I am inferiour vnto fewe in good affection towards the same. Therefore after this my rude and base stile of Inuicynge, I haue here set forth the minde and pleasure of GOD, thynges veray commodious and fruitfull for the weale of this noble realme, profitable to auoide

con

## THE PREFACE.

contencion and to sette amongst vs a  
louely societie of liuyng. Nowe in as  
much as I entreate of causes so neces-  
sary (most noble & victoriouse King)  
I conceiue no smal hope, that no man  
if godly exhortaciō may haue place in  
his heart, will refuse accordingly to  
note & print the same most firmly in  
mind: especially such as the holy Pro-  
phet speaketh against, they haue eyes  
and cannot see, they haue eares and  
heare not, for they shall well and ea-  
sily perceiue that stubburnesse of  
mind, hardnes of heart, the contempt  
of Goddes holy woord, the forgetful-  
nes of the great benefites and Godly  
goodnesse of GOD, to bee thynges  
most greuously condemned in holye  
Scripture. Again those that be alre-  
ady bent and kendeled in affection to  
attayne the knowledge and due obe-  
dience that apperteine to Christes ho-  
ly will and Testament, shall perceiue  
manifestly theiū selves to knowe the  
summe and effecte of their creacion.  
Wherof we shuld al be fully taught,  
and often admonished also that we ar  
not borne to spend our time in pastime  
and vanities of this miserable world:  
but to be busied in al seruise & Gods  
a.iii. ly



## THE PREFACE,

ly matters, chefully desirynge to be instructed in Goddes holy religion, to liue innocently, pea and to excell in al kynde of vertues. For who so desireth not to liue well (as Diogenes wyreth) liueth vainly. That is to be called a vaine life, whē men rather shew them selves beastes mortal, then men Immortal, regardynge altogether the bodye that vile and beastely parte of man. But nowe (the pampertyng of it laied apart) yf we would considre the great and exuberant glory of the spirite or soule of man: if we wold weigh what strength power and vertue remaine in the minde, wee woulde bee sone perswaded to folow Godly thinges and flee the wicked. But more it is pitie, suche is the miserable misery of the world in these daies, that according vnto the sayng of the holy Prophet: Doe is me, al is ful of sinners, whiche offend of purpose and malice. Esaiē the. xxi. These wilfull offenders (my soueraigne Lorde) bee suche as maliciously spurne agaynst the liuely woorde of GOD, and enuy at your graces pore subiectes embracing and readyng the same; vsynge subtyll and wicked perswasions to discourage  
men

## THE PREFACE.

men from the readyng thereof, whiche  
thing forsooth both requirerh correcti-  
on and spedye confutation for the no-  
tyfmente of the younge and tendre  
knowledge that GOD hath sente a-  
mongest vs. Undoubtedly the malici-  
ouse and cankered Romackes are so  
playne and plentiful in diuers places  
against the word of GOD, that no tong  
can be still, ne yet heart permit with a  
dissembling countenance to wink at  
the great ignorance & subtile coueigh-  
aunce, especially of suche as haue ta-  
ken on theym to bee the lyghte of the  
worlde and guides ouer the simple to  
conducte theym to the true woorde of  
GOD. This thyng is soo euident,  
that euery honeste hearte woulde so-  
rowe to see it, and take peine to a-  
mend it, and wee oughte to bee earnest  
in this. For who so regardeth the wyl  
of GOD, wyl openly defend the tru-  
the of his Gospel, and labour al that  
he can to winne mennes heartes to it.  
Yea, and to attempte this thyng, the  
vertue of Goddes word geueth won-  
derfull strengthe and boldenes.

Euen nowe in consideration of this,  
I as one hyghly reioysing to see the  
glozie of GOD so liuely set furthe

a.iiii.      emon:

## THE PREFACE,

amongest vs, but sorowynge agayne in my hearte to beholde the superstitious and ignorant sorte so lyttell amended, thoughte it full time to sette forth this Inuective, trustynge that after the readyng of it, suche as haue wytte, reason and iudgemente, wyll remembre them selves, arysse and most reuerently mete the truth face to face, and be no longer disceiued with counterfayted, coulered, and cloyed thynges, but from hens forth ioyeously take in their handes the holy Bible, and esteeme it as the mooste diuine and Godly thyng that euer came amongest vs: yea and laboure with hande and foote vsyng sobre & catholicke exhortacions to allure me vnto it. This shoulde be a meane to sette for euer amongest vs a publike quietnes, true loue, sure and faithfull frendshyppe. By this meane forsooth we shoulde banyshe Ypocrisie and ignorance, whiche bee euer brawlyng and stande in contencion for every colde Ceremonie and tryfelyng tradicion. For trewely where Ignorance, Disdayne, the contempte of Goddes woorde gooe at their libertie, there must nedes arysse contencion, brawlyng, sedicion, and contro-



## THE PREFACE.

controuersie in Opinions. Yea where  
 an obediēte and humble heart wan-  
 teth toward the truthe, there for eue-  
 ry lyght occasion, thus men contend.  
 Thou art an Hereticke saith one, thou  
 arte a Papist saith another, by this  
 forsoth the worde of GOD is sore en-  
 damaged, by this meane Godlye and  
 brotherlye exhortacion is put out of  
 place, yea by this meane Sathan wor-  
 keth his wyll and pleasure and hat-  
 deneth mennes heartes toward the  
 shining light to their owne condemp-  
 nation and vtter confusiō. Now ther-  
 fore (my deere soueraigne) who wold  
 not lament? and for veray pitie tendre  
 the poore simple people readye to pe-  
 rish or rather thus perishing for lacke  
 of true erudicion, and broughte into  
 such amased dulnes througħ the con-  
 trarietie of preachers, that thei know  
 not well whom to truste. It is ther-  
 fore necessary to set trouthe forward,  
 and to exhor̃te all men to cleaue faste  
 vnto the worde of GOD, yea, and to  
 admonishe theym not to contende for  
 small tryfles and lyghte occasions:  
 but to vse sobre and famillier commu-  
 nicacion in matters of our religion,  
 for yf they pondre well howe GOD  
abhor:  
a.b.

## THE PREFACE.

abhorreth contention and discord, they  
wyl bee sore ashamed to enter into it.

And that it soo long contineweth e-  
mongest vs, (most prestant prince) ma-  
ny are much to bee reprovued, especial-  
ly suche as be profound in eloquence,  
expert in tonges and great in science,  
for they shine and shewe gloriouse to  
the world and dooe nothyng, but beat  
lumpy the heartes toward the truthe.

They might compas thinges to a-  
boyde all contention, and fynd meane  
to frame vs al to bee of one mynde in  
the worde of GOD. And in thus doo-  
yng they shoulde appease the Ire of  
GOD, and worke moost strongly in  
the defence of this noble realme. For  
this cannot be denied, that weale pu-  
blique is made sure and perpetuall,  
where the worde of GOD is thank-  
fully receaved, and the Kyng faythe-  
fully obeyed of his louyng subiectes.  
This thing cannot come to passe (most  
redoubted Kyng) tyll there bee a re-  
straint against such as vse outrageous  
wordes against the readers of the Bi-  
ble, nor till the heartes of your graces  
subiectes be made more agreeable un-  
to the truth, no nor til the Cleargie be  
brought also in such loue and acquaint-  
tance

## THE PREFACE.

tance with the holy Bible, that they  
 wil shew them selves as ready to sow  
 as they be nowe to reape, and forget  
 to trust so muche as thei do to the sal-  
 les of their prosperitie and worldly  
 dignitie: remēbyng this that they ar  
 not to be esteemed as heid rulers of the  
 worlde, but as ministers apoynted to  
 dispose those thiges that thei ar char-  
 ged withall. not the offices of menne  
 but of GOD. This office wherewith  
 they are so streightely charged is to  
 feede the people with the woorde of  
 God, wherfore (most gracious King)  
 now to conclude. Although I am not  
 so able as willyng to put men in me-  
 morie of their dueties in these thyn-  
 ges, and to reſourme their folysh and  
 wicked contencion, yet I trust youre  
 grace will so gently considre my pre-  
 tence, that this rude Inuective maye  
 fynd fauoure in your graces syght to  
 gooe forth. to the encouragemēt of al  
 youre graces louyng subiectes vnto  
 the woord of GOD. Vnto whō most  
 humbly with heart & minde we ought  
 to pray, both that your highnes maye  
 spedely folowe vertuouse kynge Jo-  
 sua, whiche mooste gently exhorted  
 his people, willyng them to be excea-  
 dyng



## THE PREFACE.

dyng diligente to take heed vnto all  
thynges that were wrytten in the law  
of the LORD, makynge also heartie  
request vnto them to cleaue faste vnto  
the Lord their GOD, and also that  
all the nobles and commons of this  
your realme may answer your grace  
again, (as the people did Josua) God  
forbid but that wee shoulde serue the  
Lorde our GOD. The Lord will we  
serue and his voice wyl we obey, that  
is the holy Bible and Christes blessed  
Testament. Yf God geue them grace  
thus to dooe, then this your graces no-  
ble realme shal alwaies be most strö-  
gly warded and defended, & the Lord  
(accordynge to his promise) shal  
geue your highnesse prosperous  
successe in al youre affaires,  
whose mercifull hande  
may alwaies defend  
your noble estate.

Your Maiesties faithfull  
and humble seruaunt Philippe  
Berrard yoman of the Cham-  
ber vnto your grace.

## To the reader



Thought it requisite (most gentle reader) to admonish the of two thynges: the one is, that in alledgyng S. Paule I folow the Paraphrasys of Erasmus that famous & renowned clarke, for he foloweth the iudgement of the doctours & declareth thynges at full, yet swarveth he not from the text. The other is, wher as I was once determined to haue inueighed very vehemently with diuerse quicke sentences and thondering places of holy scripture, I haue gone from my purpose in that behalfe as one some thyng abashed to write & put to light thynges that I might iustly haue stād vnto: yea, and very loth that any man should reporte, that either in this or that I haue dismeasured my penne. Wherfore (good reader) I desyre the to take in good part this lame & base Inuectiue, I should rather haue sayd rude and simple exhortation. And although it be not framed accordyng to thyne expectation, holde the content: My traueile in this, is only to wyne men. For I haue heard say, that sharp  
nes

TO THE READER,

nes in wrytyng hath been so noisome  
to some, that they haue straight cast  
al vnderfoote and looked no further,  
whiche neuer syns could byde anye  
handelyng ne yet cōfourtme the selves  
to any kynd of truth or thinges iustly  
spoken, whose stubburne and wyl-  
full intentes I must wylly bete-  
medied, that I shal nor neede to  
set forth the vehement Inues-  
ctiue whiche I haue in a re-  
dines to come forth, if I  
perceiue hereafter iust  
occasion to bee  
giuen.

Thus fare  
well.







# THE INVECTIVE.



**O**we saythfull  
hertes we owe vn  
to G O D for his  
evident tokens of  
loue towarde vs  
moost vile and mi  
serable sinners S.  
Paule sheweth in  
the. v. to the Ro-

mans. (Christe saierh he) willyngly  
for our sakes suffered death and put  
teth away our offences with his blud  
His benigne and gentlenes here to  
ward vs was excedyng great, if wee  
diligently note and pōdre, that he the  
creatour of all thynges, would die for  
vs most sinfull creatures: That he in  
nocent, faultles, and most pure, would  
suffre such a Passyon to remedye and  
healpe our wickednes: yea and breses  
ly, that the God Immortall would  
suffre most cruell and greuous tour  
mentes for the loue of men mortal. O  
hard hearted that wyl not be thanke  
full for this great gentlenes and high  
benignitie, calling to memory the wo  
derfull Jewell & treasure of his death?  
For true Innocencie and perfect sal  
uacion (saith Sainct Paule) bee given

b.i.

freely



## THE INVECTIVE.

freely by it, the. v. to the Galathians.

O faithful Christians, was not this a precious reward? for this most high and heauenly gifte our dutie is tenderly againe with hearte and mind to loue hym: by his Godly merites and loue toward vs, wee should bee quickly prouoked, for througħ his death we bee all dedicated vnto hym and sanctified in his most holy and precious blud, let vs therefore obey vnto hym.

This obedience forsoth is chesely requited at our handes in folowynge of his doctryne, for it is not enough (as witnesseth S. Paule) to bee dipped in water, neither to professe Christ, excepte all our hole life aunswere vnto his doctrine: so which not to swaue one iote wee haue professed in Baptisme and haue made there an earnest promise to bee of this bande and holy religion, yea and alwayes to humble our selves vnto his heauely doctrine. Euen nowe therefore, for the performance of these thynges, let vs offre a mete and worthy oblatiō, for this our Godly profession, that is a liuyng sacrifice pure and holy, pleasant and acceptable before God, a reasonable sacrifice, whiche is the sacrifice of the  
mind;

## THE INVECTIVE.

mynd: For God is a sprite and his fauour is gotten by the gyftes of the sprite the. xii. to the Roma. The Euāgelist witnesseth also that Chryſte is fully ſatiſfied with a faithfull heart, ſaying, geue me thine heart & I aſke no more. Now truly no man geueth his heart vnto God, but he that forſaketh the pleaſure, pōpe and vanities of this vile world and with a ſyncere mynde bent onely on heauenly wyſes dome ſeeketh to knowe the ſcriptures of Chriſt: for Godly wiſedom (as ſaith S. Paule) delighteth in Godly and ſimple mindes: and therefore none of the princes of this world haue attaigned it: Neyther Pilate, neither Anas nor Caphphas, nor the Pharifees ne yet the deuilles althoughe they wer learned in the knowledge of worldly thynges, putte vp and proude becauſe they knewe the lawe, neither proude princes deſerued to know this, no nor yet the curiouſe and haute Phyloſophiers. The .ii. Corinthe. This Heauenly wiſdome is the Goſpel of Chriſt, which bringeth quicke and ſpedy ſaluacion, as thou maiſt read in the. i. to the Romans: by the ſtrength and power of it al thynges haue their beyng

b. ii.

bof

## THE INVECTIVE.

both in heauen and yearth. This hea-  
 uenly wisdom which is the very wil  
 and testament of our sauiour Chryste,  
 putteth power, efficacy, and vertue, in  
 the holy sacramentes. By this heaue-  
 ly wisdom whiche is the mysticall,  
 holy & glorious scriptures of Chryste  
 our solles liue and haue their spiritu-  
 all nourishment. Yea, and in receuyng  
 this heauenly wisdom, which is the  
 blessed word of God, wee receaue the  
 bodie of Chryst: here doeth appere by  
 these woordes an exceedyng grace and  
 vertue of the liuely word of God.  
 Therefore whosoever wil consider the  
 effectes therof and way with himself  
 the piththy pinctes of our christia re-  
 ligion, desirynge to find fauour, grace,  
 and mercie at the handes of God, he  
 must obediently (al supersticion, false  
 and intermingled doctrine and wil-  
 full ignorance vtterly set a part) en-  
 brace nowe Chrystes Gospel, whiche  
 reconcileth all menne to God, as thou  
 shalt finde in the fourth to the Gala-  
 thyans: this reconciliacion loue and  
 fauour he that wold not gladly haue  
 yf he might, is to bee thoughte bothe  
 madde and miserable, for it is a thing  
 farre aboue the beneuolence of hyghe  
 kynge



## THE INVECTIVE.

knynges and mightie princes, it is ther  
 fore most greedily to be desired. Nowe  
 truly this grace and fauour al poore  
 men may well and easely atteigne at  
 the handes of God, whiche with sim-  
 ple & obedient heartes reade his ble-  
 sed Testament and seeke forth his scrip-  
 tures, and all that be thus occupied  
 are openly pronounced to bee very ac-  
 ceptable in Goddes sight. Accordyng  
 to this sayng of the holy Prophete.  
 Blessed are they that seeke forthe thy  
 testimonies and require thy law with  
 all their heartes. By this it dooeth as-  
 pere that it is requisite for al christen  
 men eyther poore or riche to study the  
 holy Bible and diligently to searche  
 forthe the wyll and pleasure of God.  
 Thou canst not denye but that thyng  
 is pleasaunt and acceptable in the fa-  
 thers sighte that causeth him to geue  
 his sonne benedictiō: for as muche as  
 wee see daily that benediction is not  
 giuen but vnto suche chyldren as fo-  
 lowe their fathers mind and pleasure.  
 And that it is very nedefull, that all  
 men shoulde bee perfectly taughte in  
 the holy Scriptures. Isaac the Pro-  
 phet plainly declarerh. It is a people  
 (saith he) without vnderstandyng and  
 b.iii.      ther

## THE INVECTIVE.

therefore he that created them shal not fauour them and he that made theym shall not bee mercifull vnto them, the xxvii of Esaie. By these wordes it is easy to bee iudged. That who so euer is not diligente to reade the woorde of God, falleth into his indignacion and fearfull displeasure and wandereth on ignorauntly as one voide and destitute of al grace to whose peruerse mynd God wyl shewe no mercie: surely this is the greatest plague and misery that can chance vnto men. Now to auoide this wicked estate, who would not bee circumspecte and willyng to take in his hand the holy Testament? Undoubtedly he that through the deuell and ignoraunce is so seduced that he hath it in meane estimation, and to reade it hym self is neyther couragious ne yet of good wyll to haue it set forth by other, is in a miserable case, yea, the misery of such a man no tong can sufficiently expresse, and yet to see howe wickedly many nowadaies bee confederate together in a deuelythe conspiracie against the promotyng of it, is a thyng soore to bee lamented. And all that bee of this peruerse and subburne iudgement, bee more abhominable

## THE INVECTIVE.

minable in goddes sight then were the wicked and grosse people of Betelsa, whiche could not away with Chrystes doctrine, regarded not his comyng vnto them, no nor would in no wise bee acquainted with hym, whose familiaritie and acquaintaunce euery christen man oughte desirously to seeke. And this is plaine that there is none so good a meane to be througoly acquainted with him as to bee busied in his holy scriptures, and alwaies to haue a delyghte there, folowynge the holy Prophete, whiche said vnto god, thy commaundementes Lord, bee my tope and delectacion. This holy man beatyng alwaies a faithful heatt vnto God and euery diligent to let abrode the lawes of his Lord, saied vnto his deere and best beloued sonne Salomō and vnto all the people. Kepe & seeke for the commaundementes of the lord your god that you may enioye a good land and inherite your chyl dren after you for euer. This was Godly counsaill and worthie commendacion, this counsaill shoulde all Christen men follow and gladly learn the spycere law of Christ, for it is spiritual and the giuer of life as thou arte taughte in the



## THE INVECTIVE.

fight to the Romans. And in this des-  
 ping wee must needes prospeire and goe  
 forwarde in all our affayres. As it is  
 shewed in the. xv. Chappter. ii. of the  
 Chronycles. Beleue his Prophetes  
 and soo shall ye prosper: Howe won-  
 derfully I praye you dyd kyng Josas-  
 phat prosper because he forsoke Ba-  
 als waies and walked vpryghtely in  
 Goddes commaundementes, obeyed  
 the holy prophetes, and vitterly shoke  
 of all the wycked dooeynges of Isra-  
 el, euen for the earnest heart he hadde  
 vnto the truthe. God alwaies defen-  
 ded hym and stablyshed his kyngdom  
 in his handes, and so hath he promy-  
 sed vnto all kynges & prynces, whose  
 heartes are couragious in the wayes  
 of the Lorde. This noble Prince was  
 nothyng forgeatfull to call in memo-  
 rie his loyall dewtie and faythfull  
 obedyence towarde **G D D** his cre-  
 atour and gouernoure. He was the  
 truest hearted Kyng vnto **G D D**:  
**D E S** woord that euer was announ-  
 ced or had charge ouer Chrystes con-  
 gregation, for he was inflamed with  
 suche zeale and faythfull affection of  
 hearte to set abroad the lyuely word  
 of **G D D**. That he sente forth the dy-  
uerse

## THE INVECTIVE.

uerse of his Lordes, Priestes and Leuytes and caused theym to carry the booke of the Lawe with theym and commaunded them to teache the people in all the Cities of Juda. Hys couragious and princely hearte; for this his dooeyng cannot haue sufficient laude and commendacion. For this (a man may well saye) O mooste noble Iosaphat, moost woorthily by this acte thou haste gotten perpetuall memorie and also the Heauenly kingdome, where thou reygnest nowe in wonderfull ioye and felicitie.

O happie Lordes, that in those daies obedyently wente on soo Godlye a message, and lyke trewe Subiectes shewed your selves earnest and faythfull hearted to accomplyshe the Kynges commaundement, whiche amongest all actes of high kinges and princes is most woorthily celebrated and had in renoume, as thou mayest reade in the notable history of Iosaphat, set forth in the Bible: yea this act was so wonderful vnto men & so pleasant in the eyes of God, that by the reason thereof al kynges & princes feared vertuous Iosaphat. For he wrought most nobly folowig his guide & capitain the holy  
b.b.
ghost

## THE INVECTIVE.

ghost whiche maketh all men seruent  
in the feare of the Lord, & saie the. xi.  
Yea, alwaies he considered the great  
kindnes, giftes and benefites of God  
He knewe ryght well that who so de-  
liueth in the lawe of the Lorde, and ex-  
erciseth him self therein both day and  
nyght must needes prosper and dooe  
thynges acceptable before God. Fur-  
thermore he beinge euer tēdre ouer the  
weale of his subiects, and pretending  
most nobly to defend equitie and Ju-  
stice appointed iudges in euerie Citie  
and straightely bade them: Feare the  
Lord, dooe Justice, regard not one mā  
more then another, take ye no rewar-  
des of them, bee couragious, for the  
Lord wyll bee with the good. Harken  
to noble Iosephat all christen princes  
whom God hath appointed to guide  
and conduct his people in his holy te-  
stimonies and Godly preceptes: And  
also other inferiour powers may take  
example and learne of hym as of the  
comliest and noblest Prince that euer  
bore renoume. His vertuose actes  
would God they woulde humbly re-  
ceiue, and sette before their faces his  
wonderful Godly dooynge, yea and  
learne nowe to promote the Gospel of  
Christ



## THE INVECTIVE.

Christe to stee the to this so godly a worke the sayng of Esay is a stronge perswasion & a great encouragement to read the gospell, as sone as thy iudgements are known vnto the world then the inhabitants of the earth learn rightwisenes. Esay the. xxvi. whiche vndoubtedly is a thyng as necessary to be learned at this daye as any one thyng vnder heauen. Yf men woulde weygh the handelyng of thynges and howe pitiefully the poore be oppressed of the ryche, and for amendemente of this thyng: Let vs all praye with the holy Prophete Esay (O Lord) nowe healte, for thou art the poore mannes healte, a strenghte for the nedefull in his necessitie. Esay the. xlv. and to encourage vs all to minister vnto the needy wee reade a Godly sayng in the Prophet Dauid, whercon testeth the summe and effect of our christianitie. That is, blessed is he that hath a respecte vnto the poore, and considereth his necessitie, in the ylday the Lorde wyll freely deliuer him. Here forsoth is a wonderfull Godly promise vnto suche as bee pitiefull and tendre ouer the poore. And who so wyll not with heatt and mynd geue vnto them thinges

## THE INVECTIVE.

ges necessarpe, but tourneth his face from them and hautely ouer looketh them, not willpng to offre vnto those liuely Images of God, meate, drinke, raiment with other needfull thynges he shall then bee appointed into euer lastyng punishmente of Hell, a place for the mercilesse ordoynd of God.

Verily this shalbee full iudgemente and perfecte sentence spoken of Goddes owne mouth in that terrible day awaiepe ye wycked and mercilesse creatures into euerlastyng fire. Then shal honour, pompe and dignitie nothyng auayle, then shal these great possessours of goodes pitiefully crye alas, and bewail their infelicitie and great lacke of grace: But now this to consider they? heartes bee ouer hard. Who doeth not see how pitiefully the poore be despised in euery place, be not most men more ready to deuour them, then to healte them, be they not hastye to make them starke beggers, then to succour & to relese the in their necessitie? truely ouer al that thus do there hangeth the vengeance of god, wonderful plagues and myseries, euen suche as hangd ouer the wycked Diues spoken of in the Gospell, and lette all of  
his

## THE INVECTIVE.

his confederate feloweshyppe (whether  
of forsothe the number is greate) bee  
fully perswaded in this, that it is not  
possyble that these impouerished of  
the poore shoulde alwayes prosper,  
but that eyther they or theyr heyres  
shoulde falle in some myserye and so  
dayne decaye and moost commonly to  
spredde abroad their cruel gotten goods  
des as thou maist plainly read in the  
xij. of Job. And how to vse the poore  
all chrysten men maye nowe learne of  
that vertuouse man whose charitable  
sayng shoulde neuer out of our memo-  
ries, that is, I deliuered the poore whē  
he cryed and the fatherles that want-  
ed heelp, the. xxiij. of Job. Job consi-  
dered full well that God was none of  
them that vsed parcialitie, no nor yet  
any acceptour of personnes and that  
made hī so plainly to affirme that god  
regardeth not the riche man more thē  
the poore, Job. xxxiii. but verily the  
cause that many passe so litel to tread  
thē vnderfore & with wicked oppressi-  
on bitterly to vndoe thei care not how  
many, is a certein greedy desire to ac-  
cumulate riches, to mainteine world-  
ly pompe and dignitie, and to haue the  
blynde p̄ayses and vayne commen-  
dacions



## THE INVECTIVE.

dacions of this deceitfull worlde, as to be esteemed very riche, and as the common sayng is, he is one yf he liue that will proue a great riche man, by his witte and policie he hath purchased thus muche. Where this sensualitye reigneth, vertue and Godlynesse must nedes be put a syde. And by none other mean most commonly these great riches and vaine tytles bee attained but by vsurpe, gyftes, byrbes, and in disceauing the poore. O thou most miserable and infortunate man that by this meane warest riche? Heare what a wonderfull plague hangeth ouer thy heade. The fyre shal consume suche as bee greedy to receiue gyftes, for they beate mischefe in their bodies & bring forth deceipte. The. xliii of Job. O Lord, dooeth not I pray you euē now the state of this worlde declare, ( yf you marke well ) that the sore threatenings of God, the reward of sinne as death, Hell and eternall dampnation to bee thinges nether thought vpon ne yet feared in mēnes conscience? For yf they feared God and had the strength of his spirite, all the riches & glory of this world could not moue them to thinke the contrary, but that

## THE INVECTIVE.

It were much better for them to helpe  
the poore, and to be comfortable vnto  
to Goddes commaundement, then de-  
uelp help to treade theim vnder foote  
for wicked Gammon and filthy lucas  
sake. Suffre not your eies thus to bee  
blinded with vanities, it is seen daily  
that misers and vale abiectes, even su-  
che as bee brutyshe both in mynd and  
body for their ryches sake to be high-  
ly esteemed and puffe vp in pride. The  
rude and gasping multitude iudge all  
suche men to be in highe ioye and feli-  
cite, for their vncertain and transito-  
ry rycheesse, thynke thou them neuer a  
deele the better. But sorowe and bee  
carefull in thynne heart, that Auarice  
and insatiate couetousnes reigne soo  
soore amongst them, that to dooe al-  
moose they haue cleane forgotten, for  
the common reliefe that they bestowe  
vpon the needy bee fayre woordes, co-  
lored with Hypocrisie, as, alas good  
man, God heape the, god heape the.  
O counterfayted Christian, god coma-  
maunderth the to heape them: and cur-  
sed arte thou of what degree soo euer  
thou arte, that wylt not succoure thy  
poore neyghbour in his necessitie. Bee  
penitent therfore in time, for dampna-  
cion

# THE INVECTIVE.

clon hangeth ouer thy hed. I suppose thou seest plainly inough what miserie and myschefe reigne euery where. The poore bee despyled and Goddes woord so lytell regarded and thought vpon, that that soore and lamentable sayng of Esaye maie rustely bee spoken vnto vs in these daies. It is an obstinate people, vnfaithfull chylidren, (saierh he) chylidren that wil not here the law of the Lord, the .xxix. of Esai.

O noble Englande this lawe of the Lord thou hast mosste plainly set forth vnto the & as yet thy myserable state is soore to bee lamented, for through thy obstinate blindnes thou prouokest God to stryke thyll with durable strokes, thou doest not soo humbly submitte thy self vnto his blessed wil and testament as thy ductie is. Thou arte neyther soo ioyouse, ne yet so earnestly bent to haue it goe forward as God hath geuen the occasions within these fewe yeres. It semeth thine hearte is settled on fantasies most fond, and kepest olde dotyng dreames soo fast vnder locke, yea, and sauerest so much of auncient custome that the pure worde of God in thy spirite hath smal taste. But heare a whyle and geue eare and thou



## THE INVECTIVE.

thou shalt knowe more of thy duetie,  
and determine thy selfe lowely to fol-  
lowe suche histories as shall be reher-  
sed vnto the gathered out of the lawe  
of the Lord. First consider when that  
holye man Esdras preached vnto the  
people their eares were so wonderfull-  
ly enclyned to the booke of the lawe,  
and their heartes so enamored for the  
singuler delight they had to heare the  
swete wordes and pleasant promises  
of god, that they could not but weepe  
the.ii. booke of Esdras the. viii. chap-  
ter. Forsothe it was a greate token of  
grace to weepe for the feruente zeale  
and loue of Goddes worde. Thei also  
made greate myrthe because they vnder-  
stode what was declared vnto the.

O happie people that so reioysed in  
knowledge. What man is he dissen-  
dyng downe into hymselfe that wold  
not reioyse also to remeber what ioye  
and felycitie these people had in the  
woord of God: and mourne nowe for  
compaTion to beholde what spite and  
euell wyl many beate toward the ho-  
ly Bible? whose miserable blyndnesse  
is muche to be lamented, truely suche  
is the pestilent malice of ignorantes,  
suche bee the deceiptes and wyles of  
C. i. Apocrites,

## THE INVECTIVE.

Hypocrites, the one in league and full  
 consente with the other, labour with  
 all subtiltie to wrappe the people in  
 blyndnesse syl, and yet openlye they  
 faigne theym selves glad and ioyouse  
 that the truthe is come out, but sorrow  
 and sigh in their heartes to haue it go  
 forwarde. Great pytie it is that any  
 manne should goe about to endamage  
 Christen men in the word of God: for  
 the greatest compassiō that we ought  
 to haue on any one thyng vnder Hea-  
 uen is on the rude multitude of Chry-  
 stians lackyng the trewe knowledge  
 thereof: for Christen mennes heartes  
 shoulde alwaies bee enclosed in that  
 highe and heauenly wisdom of God,  
 consideryng that Ignorance is the  
 most pestilent poyson that can reigne  
 emongest men. And to learne howe to  
 abbolyshe the great and wonderfull  
 blyndnes, whiche hath hadde a long  
 course and continuance emongest vs,  
 thou haste the holy Byble playnely  
 set forth vnto the: and yf thou haue a  
 hoole and a cleare heart, thou mayest  
 sone learne to folowe the trace of ver-  
 tue, thou shalt learne also to be strong  
 and quiete to beate al afflictions, yea,  
 and shalt be able to instruct suche as  
 thou

## THE INVECTIVE.

thou haste noutyshed to liue together  
in an amiable conuersacion. But alas  
there be many both temporal and spi-  
rituall that wyl neuer take the testa-  
ment in their handes, they passe lyght  
of it, & care not howe lyttell it is spo-  
ken of amongest them, but & if it come  
by chance vnto the they esteeme it as a  
geast nether welcome ne yet looked for.  
Of what spirite they learne this of, A  
muche marueil, yf one call them coun-  
terfayted christians tyght scribes and  
Phariseis, they set vp their byssels  
and fall in a rage. Oh Lord suche are  
nothyng mindfull of the sayng of E-  
lephas vnto Job, receaue the lawe at  
the Lordes mouth and laie vppon his  
woordes in thyne hearte and he shall  
geue thee an harvest with suche plen-  
tifull abundaunce that it shall excede  
the duste of the ycarthe, and looke  
what thou takest in hand it shall pro-  
spere. Nowe Englande this Godly  
sayng shoulde steere vp the and all  
thyne to shewe your selves most hum-  
ble and meke in setting forward the  
woorde of GOD: Surely thou de-  
serueste greate glorie and hyghe e-  
stymacion, yf thou bee agreable vnto  
his truthe. And therefore shewe thy  
L.ii. selfe



## THE INVECTIVE.

selfe cutt couragiouse to promote his  
 blessed testament, and cease now to be  
 styffenecked to defende thy superstitions  
 on and wilfull ignorance, for this is  
 playne, no man shal bee excused by ig-  
 norance, ne yet shal escape to geue ac-  
 compte of his bailywicks. Thou shouldest  
 therefore obediently embrace the  
 liuely woord of God, which is a thing  
 most mete and requisite for all ages  
 and degrees of men. Thou wouldest  
 studie the same both daye and nyghte,  
 and geue thy self wholly to knowe the  
 Euangelion of Christe, for the eyes of  
 the Lord behold all the earth to stren-  
 gthen them that are holic with him,  
 the. cvi. Cha. the. ii. Chronicles. This  
 kynde of studie is most conuenable for  
 the professours of Christ, and thus to  
 dooe is the cheefest pyncke of our pro-  
 fession in Baptisme, wherunto yf you  
 answer (as saith saint Paule.) He  
 that is most abiecte amongst you, is  
 better then they that bee taken to bee  
 of highest authoritie amongst the vn-  
 godly, the. i. to the Corinthians. Let  
 vs nowe therefore plante surely in our  
 hertes the lawe of God. Let vs shewe  
 our selves ioyouse to heare the eternal  
 testamēt of Christ spoken of amongst  
 vs.

## THE INVECTIVE.

vs, Let vs remember well the sayng  
of Samuell vnto Saul. Thou haste  
caste awaye the bidding of God, and  
therefore the Lord hath caste the away  
also, This shoulde be no lesse fearfull  
vnto vs nowe, least the Lord cast vs a-  
way, which maye and wyll not drinke  
of the well of the water of life, freely,  
that is the holy Bible most godly and  
spncerely set forth in oure Englishe  
tongue. For the whiche wee oughte  
with reioysing heartes to saie. O the  
lot of our felicitye most luckely chaun-  
ged. For where as of late we offered sa-  
crifice vnto Idols, now we be taught  
to offre the sacrifice of Justice vnto  
our heauenly father. Of late we were  
obedient vnto al damnable rites and  
wicked supersticion, nowe we be tau-  
ghte to obey onely the Gospell which  
is saluacion vnto al them that beleue  
it. It is not long sythen we called on  
Saintes for diseases and all folyshe  
fantasies, nowe we be taught, that in  
all our extreme miseries we shuld flee  
vnto Ihesus the only appointed me-  
diatour betwixt God the father and  
vs: Once we wer not ashamed to rñe  
barefooted and barelegged, & to bowe  
our selues vnto Images, before whom  
C.iii. wee

## THE INVECTIVE.

We committed wonderful Idolatrye, & thynge most cursed & dampnable in the sight of god. And if men woulde iustly weie & ponde, the maruelouse Apocryf, Idolatrye & dampnable supersticio which of late dayes were stiffly defended and mainteined of the Clergy, for pompe and dignitie, bayneglorie and aduantage sake, they cannot but triumphe for this so Godly a change, excepte they be priuie enemies vnto Englands and shamefull rebels vnto christes holy religion: for by this chaunge we haue lyght for darkenes, true religion for supersticion, remission of our synnes by the bloud of Christ in stead of Papistcally and deceitful Pardonnnes. And yf we would call to memory howe imperfecte and corrupted oure faythe was by the reason of poperye, howe ignozantly we walked, yea, and what disobeyence reygued emongest vs, then surely if we be not shamelesse and destitute of all grace, wee cannot but giue hearty thanks for this most gloriouse chaunce. And euen now is full tyme (yf the state and value of thynges be wel considered) to shew our selves reuerent, deuout and symple to receiue the gloriouse testamēt of christ.

yea,



## THE INVECTIVE.

yea, and to repente and make our eyes  
 sore with sobbing and wepyng that e-  
 uer we wer so disceiued with popery,  
 Apocrisie & such other pelfe. And how  
 to vse our selves in readyng the bible,  
 let vs all take our example of vertu-  
 ouse kyng Josias, whiche was a man  
 indued with such a singuler grace and  
 of so feruent zeale toward the word of  
 God, that after he had once redde the  
 booke of the lord, he so lamented al wi-  
 ked doynges & false doctrine that he  
 rent his clothes and sayd. The wrath  
 of God is kendeled on vs, because our  
 fathers haue not hearkened vnto the  
 wordes of this booke to do in al pun-  
 ctes as it is written therein. O happy  
 people of Englād, if your dull vnder-  
 standyng wold reache to cōsider how  
 worthy wordes these wer for so noble  
 a kyng. wold god the mindes of al kin-  
 ges & princes were so stable in the law  
 of the Lorde as his was, for he ceased  
 not with al his power to throw down  
 al kynd of idolatrye, as tēples, high al-  
 ters, & groues. the. xxi. ch. & cōtrari-  
 ly again, wicked Manasse & his sōne  
 Amō obserued dismael daies, made I-  
 mages & bowed vnto thē: what vile e-  
 stimaciō this brought thē vnto þ holp

L.iii. Scripture

## THE INVECTIVE.

scrypture witnesseth in the booke of  
 the kynges. Where thou maiest reade  
 also of diuerse kynges whose hyghe  
 glory and worthynesse is tourned into  
 shame: for that they refused the word  
 of God and gaue them selves vnto I-  
 dolatrie and vtterly cast a waie the co-  
 maundementes of God. And for an ex-  
 ample, How pitiefully I pray the did  
 the lord smite kyng Jehoram? he was  
 inuaded of his enemies and lost al his  
 goodes, he was plagued with diuerse  
 diseases, his end was most miserable &  
 greuous to beholde, for his bowelles  
 rotted within hym and fell out of his  
 bealy, yea, and to be bryefe, for his mis-  
 chiefe he was not buryed in the sepul-  
 chres of the kynges, but is left vnto vs  
 as a memory of wickednes, the. xxi.  
 Chronicles. This kyng was thus wo-  
 derfully plagued for that he forsoke the  
 word of god, and defiled himself with  
 Idolatrie against the law of the Lord  
 And be ye wel assured, that he and his  
 people were not worse despyled in those  
 dayes then wee were of late with Ro-  
 myshe doctrine. Oure truste was (as  
 all men know) in masses of Scala celi.  
 wee embraced blynd pardones and lo-  
 upugly baried them with vs: we kne-  
 led,

## THE INVECTIVE.

led, bowed and becked vnto Idolles:  
false doctrine bare the hole swaie, the  
trueth cleane shut vp, it was kept vn-  
der locke and coulde haue no libertie.

What Godly minde woulde not ab-  
horre to thyncke on this? With these  
and many mo abhominacions we wer  
sore and deadly wounded. And none so  
good a meane can now be found to cure  
oute olde diseases, as to flee vnto the  
blessed testament of Christ, which wil  
quickely heape suche as desyre reme-  
die, confestynge their greefes and la-  
mentynge their miserable blyndnesse.  
The great grace and benigneite of god  
is nowe soo preste that thou maiest yf  
thou wylte, drynke a draughte free lye  
of the syncrete worde of God that most  
pure fountain and holsome water of  
lyfe, whiche wyl cause the to spewe  
vppe all that thou hast dronke of that  
foule, stinkyng and papistycal podel.  
And yf thou nowe geue no eare to it,  
but fondly wylte folowe other by pa-  
thes whiche comonly bee thicke, thor-  
nie and cūbersome to iourney in, and  
hast a desire to strale abroad thus wil-  
fully thou knowest not whither, dys-  
dainyng to folowe the doctrine of the  
Byble, where God sheweth howe and

C.b.

whiche



## THE INVECTIVE.

whiche waye al his should walke, the  
forsoth it is an euident token and sig-  
nificacion, that thou arte the childe of  
wraath a counterfainted Christian, yea,  
and a tyght inheritor to Hell. And if  
thou be mynded to tary still in Igno-  
raunce, and wilt not bee moued from  
thy miserable condicion whych the soo  
blyndereth the that thou haste no grace  
to discretne the contrariete of these.ii.  
doctrines, doe no more then but reade  
Sermones discipuli, Legenda Aurea,  
vitas Patrum, and the olde Chronicle  
of Romyshe Bishoppes, afterwarde  
reade the Testament. Then thou shalt  
soone espie how the glory of God has  
the ben defaced, and what abhominable  
lyes and fables haue been taughte  
in the steade of the Gospell. This shall  
bee a meane yf any meane be, to make  
thine hearte relente, this shall make  
the to crie out vpon all false doctrine:  
yea, this shall alter the from a wyffe  
and a stubburne ignorant to be a plea-  
saunt sacrifice before GOD. That is  
thou shalt bee purged in conscience  
from Idolatrie, Iportisie, superstici-  
on, mennes constitucions, newe kyn-  
des of worshyping, this and that  
fourme of luyng, colde ceremonies,  
and

## THE INVECTIVE.

and such other pelfe as hath been added of late vnto Chrystes doctrine, then thou wylte quickly refuse the shadowes of the lawe of Moyses and folowe the Testament, whiche is the lyghte and full perfection of Chrystes holy religion, for there thou shalt fynde all thynges playnely set forth vnto the, whiche apperteigne to get euerlastyng lyfe. And if thou wilt now endeuour thy self to attain the knowledge of it, then forsooth thou trauelest for pute ornamētes, treasures & iuels and laborest to a purpose, for in comparison of it al other studies be but vain vanities and fantasies most found. And that thou mayest be more speedily prouoked to the word of God, consyder, howe sore saint Paule as a true and faithfull minister was charged with thoughtes for the Congregation.

He was so earnestly bēt to haue it goe forwarde, that he coulde not suffre in no wyse to haue it hyndered or put backe. but would haue it knowne vnto all kind of menne as it shall appeare vnto the by these hys woordes vnto the Romaynes. I knowe wel (sayeth he) there bee many whiche bee against

## THE INVECTIVE.

against the Gospell of Chryſt, by whō  
 Sathanas goeth about to let the ſal-  
 uaciō of men, the. xii. to the Romans.  
 And yf ſainct Paul were nowe com-  
 geſt vs, he would ſaie ſome thyng. It  
 is to be thought he would breake out  
 with a vehemēt ſprite and ſaie. O mi-  
 niſters miniſters blinded with you  
 knowe whar, through you the woord  
 of God cannot haue ſteepe paſſage, you  
 ſtande gappng for hygh and ſtrait thin-  
 ges of the worlde, and bee nothyng  
 myndeſull that the preaching of the  
 Goſpell ſhall ſurmounteth baptyme  
 Waſhe and all other vertuouſe thyng-  
 ges vnder heauen. I ſaie vnto you, the  
 preaching of the Goſpell is the moſte  
 pleaſant worſhippe and ſacrifice that  
 can be vnto God, the firſt to the Rom.  
 And for a farther trial of this, reuolue  
 all the byble and thou ſhalt fynd this  
 playn that the gloriousſt lyfe that can  
 bee for a miniſter is to preach, and the  
 ſhamfulleſt agen to be daintely nourt-  
 ſhed & liue in idlenes, for of this (wit-  
 neſſe all auncient writers) ariſe all o-  
 ther miſchefes. Nowe therefore, who  
 ſo hath the grace to remember his ducty  
 and hath alſo a cleare vnderſtandyn-  
 g in the holy ſcriptures, wil ſay no leſſe  
 then



## THE INVECTIVE.

then saint Paule dyd. Woe be vnto  
me yf I preach not and set out the glo  
ry of God. By this mean it should be  
easie for all ministers of the church to  
take away the great greife and hatted  
out of all mēnes stomakes. The cause  
truely why many report so euell of the  
Clergie, is their manifest sluggishnes  
and styffenes of mynde wherby  
they shewe them selves false and faint  
hearted toward the woorde of God.

This (I say) is the cause of their gret  
infamy, this is the cause that they are  
had nowe in suche disdain. It is mu  
che matuail thei do not perceiue their  
owne perdition. Wondetful it is that  
they can not smell why they are soo  
despyed: Let them weigh the mat  
ter well and they cannot but confesse  
that it is no small infamy for theym  
whiche should be of great knowledge  
and experie in the Scryptures to bee  
founded as many are, who so lysteth to  
put the thyng in prose and due exami  
nacion verp Ideottes and of no know  
ledge, and the occasion of this is, they  
are so choked with wilful ignorance,  
that they wyl not vnce loke on the bi  
ble. They so perswade the selves, that  
thei saie al is wel inough and remain

Apil

## THE INVECTIVE.

All euen hard hearted Pharoos toward the shynng lyghte, and as deepe as any doore naye, yf a manne wyl them to studie: pitie it is, that any suche miserable miserie shoulde reygne amongest them. But alas suche is the vayne vanitie of this worlde: They thynke still, that pompe and dignitie byng estimation, but the people haue nowe suche a syght that euerie manne perceueth vertue to be a treasure worthy commendacion: and that for vertues sake euerie minyster is worthy double honour and not for his dignitie. And many perceiue right wel also that hono: pōpe and dignite were the byngers in of the Bisshope of Rome and suche as preache intermyngled doctryne for the mayntenaunce of any suche lyke dignitie and worldely estimation, the people can soone espie, they: flattery in preachinge can not nowe bee cloked: There can no couert shadow they: craftie conueiance especially before suche as haue busied the selves in the doctrine of saint Paule whiche writeth thus. Thei that wold perswade you contrarie thynges vnto those that I haue taughte you followe not **G O D** but mennes desires  
and

## THE INVECTIVE.

and serue they: owne vauntage, glorie, and tyrannye, and by all meanes possible beware of suche. The fyrste to the Galatians. Forsooth it woulde make men to wondre and to bee sore amazed, yf they woulde search forth old auncient histories, to note what myschefe menne haue wroughte for they: owne aduauntage, and especially to attaine fame and glory either by hoke or croke they passed not whether. Glorie as a thousand histories make mention, hath euer been a stae to keepe in the truthe. It is plapue that it hath called many a man from the studye of the Byble, and whoso euer is geuen to maintein glory after his wicked will shall neuer agree with the Gospell of Chryste. Wyd not the Jewes I pray the to maynteygne they: lawe, whiche was pompe, dignytie and supersticion, slaye the authour of lyfe and ryght wysenes? The cyghte Chapter to the Romayns. Yet forsooth they sawe the lyghte, but malice blynded they: eyes, they hearde the Gospell but rancoure of hearte stopped they: eares. The .x. chap. to the Romaines. They wer people of Goddes first electiō but they refused his doctrine and  
for



## THE INVECTIVE.

fo: their incredulitie they were after-  
ward reiecte and cast of fo: naught.  
The cause was, they were so geuen to  
colde ceremonies, that they could not  
brooke the Gospell. It was the har-  
dest peece of worke that euer Saincte  
Paule had to frame them vnto Christ,  
they stode euer so styffe in the defence  
of their auncient customes, cloked and  
fained religion, yea, thei feared so mu-  
che the fal of their gloriouse kyngdome  
that as ye may reade they were soone  
confederate together in myschefe and  
agreed all on this quickly to make a-  
way Christ and al his disciples. They  
perceaued wel inough, that yf his do-  
ctrine had free course, thei might then  
take leaue of honour, pompe and dig-  
nitie, wherein rested all their presente  
comfort, loye and felicitie. They knewe  
well also, that if the truthe were once  
known they could then no longer de-  
lude the poore symple people as they  
dyd, witnesse Sainct Mathew. And e-  
uen now there be as styffnecked chil-  
dren as euer were they. Attempte the  
thyng who lusteth, and he shall haue  
his handfull to byng some rooted in  
superstitiouse doctryne to credite the  
Gospell by the reason they giue suche  
confi

## THE INVECTIVE.

confydence and are soo stayed with  
lewde pctuations of vnlearned prey-  
ses which vnder the colour of shepera-  
des plaie the righte wolfes: on whose  
ignoraunce the holpe scripture cryeth  
out veray terribly in dyuerse places,  
yea, it plainely pronounceth all suche  
to bee cursed and dampnable in the  
syghte of GOD, whiche haue taken  
on theym the offyce of mynisters and  
promotours of the gospel, and nowe  
subtilie with their policies woulde  
keepe it in staie. Would God all such  
would graciously beare away the say-  
yng of saincte Paule. I haue labou-  
red (saith he) with all my power to  
satisfie the office commaunded vnto  
me, the fourth to the Corint. If men  
had harkened vnto S. Paule in this  
poinct, chrysten kinges & princes shuld  
neuer haue ben so corrupted & despyled  
with Romish doctrine as thei wet, for  
the neglecting of preachyng, desyre of  
glorie, and subtil wresting aside of the  
scriptures in the beginning, caused ig-  
noraunce to beare such a stroke amōge  
vs, by litel & litel the clergie wrought  
their feit, turning true thiges to false  
vertue to lucar, purest and beste to the  
worste. Till the myndes of men were  
D.i. blynded

## THE INVECTIVE.

blinded altogether with wicked traditions. And now because suche as should preache, be stubburne to restore again true discipline, it steeeth vp mennes heartes more & more against them. It is requisite to pray for the amendment of this and that they wold vouchsafe to reade the Englishe Byble, yf the zeale of it once entre into theyr heartes, they wyll sone forget al paynes and trauell taken in applyng the same. Who is ignoraunte? he that studieth the bible deserueth great praise and is honorable before God. And contrariely the prayer of hym that grudgeth at it is abhominable. theight cha of the Proverbes. Woulde God therefore that you would read the Prophetes, for there you shall fynd evidently that the contemnours of the Bible be hated of God, abhominable before his eyes, chylidren of Sathanas and inheritours vnto hel. This is a myserable and terrible state for any manne to thinke on. This wold make any christen conscience to tremble and quake. This dilygently pondered who wold not lament with sobbyng and weeping eyes the great calamitie and myserie of many a one amongst vs; it seemeth  
forsoth



## THE INVECTIVE.

forsooth, that thei be cleane destitute of grace or els they would soone confesse that the fittest thyng that can bee for Christen men, were to knowe the gloriousse testament of Christ, for in it bes conteigned woordes of life, sentences spoken of Goddes owne mouthe, his assured and faithful promyses, whereby we haue oure iuste tittle to inherite his heauenly kingdome. Doe be vnto hym whosoever he be that would not haue this so godly a thing knowen and taught vnto all ages and degrees of men. Great pitie it is, but that al men baptysed in the blessed blud of Christ, should knowe his laste wyll and eternall Testamente. And forasmuche as chefe Learning and vertue is to surmounte all other in good deedes, and this is in no place so fully taughte as in the Byble where thou shalt haue plentyfull instructions how to worke after Goddes wyll and pleasure, and howe to fynd remedie against al euils and accustomed vices, what Englishe hert true vnto god & faithful vnto the kyng wold murmur at it? It semeth that suche men be past shame or els depyued of theyr wittes, that wyll not prouoke, tempte, and stee all men to

## THE INVECTIVE.

studie it. Maie not a mā therefore with  
 good reason, be bold to wryte againste  
 suche slouthfull shepardes as stub-  
 burnely stande nowe a daies and care  
 not for knowledge? The frowarde ig-  
 norauce of suche is a greate blot and  
 shame vnto other honeste mynisters,  
 whom forsothe wee oughte to haue in  
 greate pryce, estimation and honoure  
 and not in contempte or derysion for  
 the offences of the wycked, ( as some  
 haue theym nowe ) for yf wee thus do  
 we offend god greuously, and to loode  
 the worst of theim with checkes and  
 tauntes is no waie forsothe to wpyne  
 them: christen charitie wyll rather de-  
 sire that suche ministers as haue noo  
 knowledge in the Latin tounge, as  
 fewe of them haue: would giue them-  
 selves some houre in the daie to reade  
 the Englyshe Byble, and wyll theym  
 gentely not to be ashamed to lerne. By  
 this meane they maie recouer their e-  
 stimacion againe. This woulde bee a  
 quiet lyfe for them and a full restraint  
 to stoppe mennes toungues. For soo  
 longe as they whiche shoulde bee the  
 lpghte of the worlde, will willyngly  
 walke in darkenesse, disdaining the  
 lpght, men wyll euer haue them in su-  
specte

## THE INVECTIVE.

spect and let them not thinke the contrary but that they must nedes suffer infamy, disdain and other great strokes of fortune. Therefore frankly of their own courage if they haue grace, they will busie them selles in the Englyshe Byble, as men nothyng forgetfull of this, although in times paste they lyued blyndly, swarued frō God, and dyd seruike vnder Romish tradycions, yet maie they now in studyng it learne to be discrete ministers. God graunt that they would encline vnto it with faithfull, earnest & couragious hertes. Surely it wex a token of great grace and a cōfortable hearyng, that this rumor might be spred abroad euery where. In token that al the Cleargie of Englād are penitent of false doctrine, & with one mynd wyl and voice all fully bent to set abroad the woorde of God euery one of the in his pulpyt exhorteth the flocke committed vnto his charge to reade the Englyshe Byble and make a greate shewe that they woulde haue it goe forwarde. Howe acceptable and pleasaunt this wex in the eyes of God, the holy Prophetes bear witness. And also howe commodious it shoulde bee for the weale of



## THE INVECTIVE.

this noble realme it nedeth no proba-  
 cion. For who wil denie his? the grea-  
 test glorie for any realme is, when the  
 prince is couragious to set forth the  
 gospell, and his subiectes obedient to  
 receaue and promote the same. Our  
 late kyng and deere soueraigne Lorde  
 that was, as one verie graciouse and  
 tendre ouer the weale of his subiectes  
 and again nothpyng forgetefull of his  
 dutie towarde God: For his parte cō-  
 maunded the Bible to be had in euery  
 churche. His grace sente it out amon-  
 gest vs in token and testimonial of his  
 faithful and obedient heart vnto god.  
 Yea, and in this doing he did but euen  
 his bounden dutie and the office of a  
 chrysten kyng. For sanct Paule wryt-  
 teth in the fyrste to the Romaynes,  
 that the lawe is not giuen onely to  
 prestes, but indifferently vnto al kind  
 of men. Wate not a man then with a  
 sorowfull hearte, greatly lamentyng  
 the frowardnesse and obstinacie of the  
 people, vehemētly crye out (as the pro-  
 phete Esaye dyd) they haue made the  
 eternall Testament of none effecte: Es-  
 say the. lxxiii. O wicked generacion  
 which in those daies regarded no bet-  
 ter the will and pleasure of their god.

D

## THE INVECTIVE,

**O** shamelesse wretches that so lightly  
cast away their god. For their disobe-  
dience vnto the truthe they haue lefte  
nowe in memorie a fayre iuell euē per-  
petuall shame. Compare vs and them  
together and you shal fynd that we be  
their cosen germains and confederate  
frendes. Wee folowe a trade as wyck-  
ked as euer dyd they: We suffer the bi-  
ble to lie in many Churches all dustye  
here, vntouched there, rase in this, and  
tourtne in that. Not one curate amon-  
gest a great nomber exhorteth men vnto  
it. The sheperdes forsothe esteeme it  
very lyghte: for whan they fynd men  
feedyng gredily on it because it is of a  
swete leate and aground most plesant  
they chase them from it, it semeth such  
sheperdes seeke the destruction of  
theyr shepe. Alas good men they are so  
blynded with worldly wisdom, ran-  
coure and supersticion that it is a dea-  
the vnto them to see other men reade  
the scriptures. And yet they them sel-  
fes wyl neuer take Byble nor Testa-  
ment in hand, but sorowe & sigh with  
griuous grompnes, whan they con-  
sider their great losse: for once they li-  
ued lyke Epicures and had al thinges  
at their willes, with their Images.

D. liii.      par.

## THE INVECTIVE.

pardones and Purgatory thei fluded  
 many a scely pore soule. Thei dusked &  
 defaced the glorie of God & made the  
 selfs rich. Thei ruled kinges & nobles  
 at their pleasures and kept the vnder-  
 foote, yea, thei were euer checke mate  
 with the kyng. and ruled hym at their  
 pleasure. who so withstode their deu-  
 ilish doctrine did not long endure. The  
 earnest maintainers of Goddes word  
 felt alwaies their spitefull cruell and  
 bluddy hād. And to thinke wherfore  
 many honest mē haue suffered we shuld  
 al reioyce, cōsidryng that losse of lyfe  
 is an hyge felicitie where perpetuall  
 memory commeth in place. Thei that  
 haue enterprised and employed thesel-  
 fes to do their dueties beste towarde  
 God, haue been sonest snapt vppe, in-  
 quitie hath often soo ruled the roste.  
 Reade auncient histories and you shal  
 fynde this plaine. And nowe especia-  
 ly, great maruail it is what unfaith-  
 fulnes the minysters find in the bible.  
 Sins their dreames were taken from  
 the, they haue seldome said where arte  
 thou Lord? They folow lyghtnes and  
 vanitie & thinke it inoughe to stand at  
 the aultre, although you stand at the  
 alter, it doth not folow that you are ne-  
rest



## THE INVECTIVE.

rest to christ, for you are nere Chyrch  
 stand worthele at the aulre, whē you  
 shew your selves willing to promote  
 his holy Gospel. Cast of clourhe and  
 sharpe your wyttes all blunte and  
 dull with Ignorance. Haue ye not  
 redde the woordes of the holpe Pro-  
 phete? I will help hie (saith he) in  
 thy commaundementes as one that  
 hath founde great spoile and ryches,  
 This holy Prophete reioysed soo in  
 his heart at the liuely woord of God,  
 that he saied with a sighe, Oh Lorde,  
 howe sweete bee thy woordes in the  
 coffe of my mouthe: yea, they be sweet-  
 ter in my mouthe then the honicombe.  
 He saied furthetmore, the lawe of thy  
 mouthe Lorde, is better to me then  
 thousandes of golde and syluer. Elay  
 the Prophete also as one some thynge  
 offended with the ministers, because  
 Goddes moord was not thankesfully  
 receaued, but esteemed very lyghtly a-  
 mongest them, for thei made falsehode  
 theyr refuge and vanitie theiir guyde.  
 Heare the woord of the LORD ther-  
 fyre (sayeth he) yee mocker: whyche  
 rule the people of Ierusalem. Elaye  
 the. xxviii. Chapter. Theyr wayn con-  
 fydece miserable blindnes and wilful

## THE INVECTIVE.

ententes engendred veracib & brought  
 continual vniquietenes vnto these mi-  
 nisters, yea, it so stirred vp the ire and  
 indignacion of God, that they wer al-  
 together troden vnderfote as myseta-  
 ble abiectes. The lord deuyled a mete  
 handelpng, a worthy & conuenient in-  
 tertainmen: e for suche sheperdes as  
 wold not herken vnto his holy word.  
 The Lord againhymselfe perceauyng  
 ful wel the stubburnesse of the peo-  
 ple in reiecting his word, and also sore  
 offēded to see their ready willyng bet-  
 tes sone enclyned vnto Idolatrie, spe-  
 aketh thus. O ye people loke vpd the  
 woord of the Lord, Jeremie the fyrste.  
 Moreouer the Lord very desirouse to  
 haue his statutes promoted, and espe-  
 cially that his sheperdes shuld se wel  
 vnto and noyſe the their flocke, speketh  
 thus. O ye sheperdes heare the worde  
 of the Lord. Ezech. xxxiii. in the same  
 chapter he most pitiefully lamēted o-  
 uer his seely pore shepe, he sawe they  
 were daily robbed and mooste cruelly  
 deuoured of all wyldc rauenyng beas-  
 tes of the felde, they runne blyndlye  
 on what mischefe thei lust, for the she-  
 perdes whiche shoud haue been their  
 guides and conducters, fed them sel-  
 fes

## THE INVECTIVE.

les onely with most daintie delycates  
and neuer regarded whiche waye the  
flocke went. The lord willing to haue  
his word that wel of grace and singu-  
lar comfort most highly promoted, said  
ed, he would cleane ryppe and vtterly  
deliuer his people from Idolatrie: for  
the wycked Prophetes vsing vnclean  
sprites, false doctryne and deceitful  
garmentes, shuld be confounded as de-  
testable deceiptours. And for the spee-  
die perfourmaunce of this, he commaun-  
ded his sword to aryse, and plague as  
well the Ignorant people reiectyng  
his woord as the euell and superstiti-  
ouse sheperdes. Zecha. the. xiii. In a  
nother place also, the Lord moost gre-  
uouesly offended with dissembling my-  
nisters, whiche wroughte altogether  
for lucar and gayne. I haue (saith he)  
no pleasure in you, for whiche of you  
wyl kyndle fyre on myne Altare for  
nought? The Lord affirmed that they  
vnhalowed his Altare, in that they  
sayed it was not to be regarded, they  
onely thought not scorne & made light  
of it, but they regarded muche lesse  
what vile trumpet they offred vnto  
it, Malachie the fyrst. The Englyshe  
Byble forsooth may well be compared  
vnto



## THE INVECTIVE.

vnto this aultre for suche as shoulde  
 promote it and esteeme it most, labour  
 for gayne: they had rather worke a  
 trentall of Masses and syng in a fewe  
 Dirige grotes, then bestowe an houre  
 in reading the Bible to their party-  
 ners. Again, Nabuchodonozor a prince  
 of high dignitie honoure and worshyp,  
 whom all people, kynredes & tongues  
 wondrously feared, was for his proud  
 stomacke & stiffe heart against god and  
 his word cleane deposed fro his king-  
 dome and so plagued, that he fel from  
 that moost renowned dignitie and e-  
 state of a kyng to the felowshyp of be-  
 astes: he refused the companye of men  
 and became beastly hearted enclining  
 hymself altogether to company with  
 Asles: and in steade of his sumptuous  
 and princely dishes, was very glad to  
 feede most greedily like an Ore ou fair  
 grene grasse. Daniel. v. Furthermore  
 whan God sawe that the people folo-  
 wed the filthynesse of their owne ima-  
 ginacion, trusted in this and that, and  
 claue not fast vnto him but walked al-  
 togyther in myserable byndnes, and  
 appeared wondrous wilfull: for the  
 rulers were cruell, the Judges were  
 wolues, and the preistes wer light per-  
 sons

## THE INVECTIVE.

sones . dyd muche iniurie and bitterly  
 refused the ordinance of God, and ca-  
 ted not how lyttell the lawe was spo-  
 ken of: with this the Lord greuously  
 offended, spake vnto them moost vehe-  
 mently . Woe vnto you abominable  
 fylthye and reuell whyche wyll not  
 heare nor be reformed , Sophonie the  
 third Chapter . Dauid the holy Pro-  
 phete also , whiche coulde full well  
 iudge the strength of Goddes woord,  
 for he made it alwaies his refuge and  
 bled it as his trustie anker (saith vnto  
 the Lorde) wherewithall shal you be  
 clense his waite? euen by culyng hym-  
 selfe after thy woord . This Prophet  
 spake often full sayre vsyng most ple-  
 saunt wooordes as a meane to atteigne  
 his requeste and petition , wherein he  
 desired onely this , the Lord to teache  
 hym his statutes , declaryng that he  
 would set all his delight and counsell  
 in them: yea, and continually talke of  
 his wondres , makynge answer vnto  
 all blasphemers , my truste is in thy  
 word lorde . This holy mā whose wor-  
 des & works no mā is able to improve,  
 said also vnto god . I haue more vnder-  
 standyng then all my teachers , for thy  
 testimonies are my studie . Psal. Cix.  
these

## THE INVECTIVE.

these places be sufficient to encourage all men to read the Byble. Who would not hearyng this apply his vnderstandyng in highe thynges? Who would not leaue his vanities and selfe studie and giue sygnes of a newe lyfe? who would not lamente to see what ignorantes guide the flocke of Chyrch? who would hearyng this, appeare a scolet to traditions and a persecutour of the word? who would not hearyng this, submit his idle and superstitious hed to the obeysaunce of the Byble? Who would hearyng this, folowe his own blynd seemyng and opinion? Pythagoras saith, he that knoweth not that he ought to know, is but a brute beast amongst men. Who would not then with this Godly sayng be drawen vnto the Byble? they that marke well sentences of grauitie and worthy notation, wyl not put reason vnder foote, and bee soo madde as to stretche their hand against the promoting of the gospel. It is a token of a pestilente and wycked heart to murmur at suche as reade it: For the time of them is glorious that gloriously spend it, and cursed are they that lyue ignorant as brute beastes. It semeth that suche esteeme



## THE INVECTIVE.

Name the hight and supreme wisdom  
of god to be vanities, surely we ought  
to celebrat those daies with high ioye  
whan we once here tell that the igno-  
rant sort geue ouer their enuious tra-  
uails against the Byble. For then thei  
shall be greatly desired, beloued and  
well named emongest al men, the Mal-  
ledicion and discorde take their leaue  
and enter no more in place. Pitie it is  
that their plintenties shuld condemne  
the Godly thinges that haue ben wri-  
ten to winne them: they ought to yeld  
and giue greate thanks to God, that  
thei are deliuered fro Romishe aucto-  
ritie. If they wold now make of their  
old and dusty tradicions, & abate their  
depraued malice, they mighte restore  
again their glorious fame and haue es-  
timacion, loue and fauour in steade of  
infamie, shame and disdain. Surely it  
were a thyng most pleasaunt in Gods  
despyght, to see the and the rude mul-  
titude flourish in his word, for in some  
places yet as great is the negligēce of  
the people as the ignorance of preistes  
And that they thus continewe, weake  
wittes be not the cause, but very flous-  
ths and malice, whiche cause them to  
folowe the corruption of auncient cus-  
tome

## THE INVECTIVE.

some and to set their heartes altogether  
 ther on pleasure & idlenes. Thei thus  
 folowynge their owne wilful intentes  
 pulle doune styll the estimaciō of prei-  
 stes. And yf they would leaue the wy-  
 les of the worlde that nowe flocke to-  
 gither styffely in blyndnesse, applyng  
 their wittes to edomage other & with  
 their restye lyues cause sedicion and  
 sclaunder vnto good ministers: then  
 myght Englande auauance it selfe and  
 saie. Nowe shal I florische and haue fa-  
 uoure in goddes syght. Nowe shal I  
 be valiaunt in vertues & worthy great  
 fame. For nowe there be none to trouble  
 and vex the poore sort peceable people  
 bent to the gospell. Nowe shal sciences  
 augmente and men wyll drawe to the  
 byble. Truly I could neuer here An-  
 tique historie alledged that men shuld  
 not knowe it. Nowe I shal weaken the  
 hertes of mine enemies and make the  
 stande in dreade, they wyll feare me  
 more for my knowledge, then for al my  
 valeaunt conquestes. Nowe the hard  
 hearted that were in credite and spred  
 abroad the traines of superstitious  
 doctrine, and with blynd flattery be-  
 giled the symple sorte, wyll do seruice  
 for my common weale. They wyll re-  
 mem-

## THE INVECTIVE.

member that men are but beastly by nature, and Godly by their cunningg & knowledge. And yet to saie further I haue often desired to haue vyces restrained and vertues augmented & that it wil now come to passe I haue a full trust, for my dygd soueraigne lord and supreme head Kyng Edward the sixt beginneth to be stable in the Lord and couragious in his woord, and all his people within this his noble realme lyke louing subiectes be obedient vnto his grace & perfectly taughte theyr duetie and obeisaunce. Often Englañd hath been in perill and daungier, whē the people were weake faint and dull of vnderstandyng, by whose meane it somtime hath losse the supreme heade and gouernour to it great sorowe and care. But the pyrieffull losse of noble Kyng Ihon shoulde perle every mannes heart most sore, and by what traitterous traines through false pretence he was caste awaie, it is necessarye to be knowne, whose noble and valiaunt vertues worthely to extoll, I suppose no tongue is able. That noble Kyng was soo broughte vppe in vertuouse and Godly booke, and toke such great travell in the scriptures, that thereby

E. i.                      he



## THE INVECTIVE.

he espyed how the glorie of God was  
shamefully dusked and defaced with  
wicked tradicions, supersticio and I=  
dolatry thinges most intolletable.

Then he quickly like a prince of cou=  
rage and noble heartte, spake openlye  
he wold redresse the pompe and glorie  
of the cleargie, the goipell shuld haue  
free passage let them al saie what thei  
lust The they like a multitude of trait=  
ters turned themselves from naturall  
subiectes into beastly rebelles. They  
were soone confederate togyther lyke  
vile and detestable wretches to blud=  
die they: handes on Goddes holy an=  
noynted their deere soueraigne Lorde  
and gouernour, & al to mainteine Ro=  
mysh auctoritie. And to their dampna=  
ble intentes there wanted no trayte=  
rouse trapnes, for whan they coulde  
not deuise howe to kyll hym neyther  
with sword nor dagget, they inuented  
policie. Theie daily ragyng and mali=  
ciousse heartes were neuer at quietnes  
tyll they had encouraged with they:  
pestilent perswasions a sturdy blacke  
Monke to take saie vnto his grace of  
a popsoned cuppe, when his highnesse  
balliauntly came into a certain Abbey  
where he stode in doubte and suspecti=  
on of

## THE INVECTIVE.

on of no man, for al the brethren recea-  
ued him, & lyke Jpocrites sayned the  
selfes mery & ioyeous outward, but  
were sorowefull within. They vsed  
ioyeful wordes but bare wicked hear-  
tes. They sorowed not for repentance,  
but at the sight of his graces presence  
whiche greued their heartes full sore,  
then the Pour architectour of this  
heinous treason and father of al mis-  
chefe espyng oportunitie of tyme brou-  
ght in the Monke with his poysoned  
cuppe. Oh Lord Jmmanuel that his in-  
trels dyd not breake to offere so fylthy  
a draughte to so noble a King. Jma-  
uayl how his maliciouse hand for ter-  
ror & sorow could hold the cup from  
falling. Wondert it was that feare of  
god, speach of people and shame of the  
world dyd not restrayn his propensed  
and wycked heart from that terryble  
draught deeatly vnto the King and  
dampnable vnto hymselfe. A wicke-  
der deede and a more myserable mys-  
chefe hath not been heard of.

O maliciouse and vnhappy Monkes.  
O wretches J dare saie harder heart-  
ed then Pharaoo and falser then Ju-  
das, or els the intestyne of theyr hear-  
tes woulde haue trembled and qua-

## THE INVECTIVE.

quaked to betray they? deere souerain  
 lord. O wicked subiectes and beastes  
 vnnatural, I saie again. O cruel wic-  
 tches, that soughte to make a wale  
 hym for whose sake they should haue  
 spent the best blud of their heartes, yf  
 these shamefull villayges had red the  
 notable histories of the Byble, they  
 would haue restrained their cankered  
 stomackes fro consent to murder their  
 kyng. If they had read the hystorie of  
 kyng Dauid and Saul, and noted wel  
 what reuerence & loyall obeyssaunce  
 Dauid shewed vnto Saul, although  
 he knewe that he was a kyng vnto  
 cast of and refused of god. If thei had  
 marked also the wonderfull woordes  
 and high displeasure that king Dauid  
 toke with his seruaunte, whiche came  
 vnto him (either lokyng for herty tha-  
 kes or els some great reward) and said  
 he had killed Saul. The gentle heart  
 of Dauid arose so at his woordes, and  
 grudged so sore at that heinous dede,  
 that straight he promoted his seruant  
 euen to as good a death as the gibet or  
 galowes. I thinke they woulde then  
 haue stopped their wicked & most pesti-  
 lent purpose. O Lord, and yf they had  
 knowen e? at the least wold haue kno-  
 wen



# THE INVECTIVE.

Men what reuerence subiectes oughte  
 to shew to their hebes, thei wold haue  
 trebled and quaked to haue conspyred  
 or thought any euil against their dere  
 souerain lord. But these holy fathers  
 euer as full of fables as false religiō.  
 Quickly inuented howe they myght  
 craftely cloke their wycked doynges  
 and to stop the murmuring of the peo-  
 ple, they reysed this rumour that the  
 kyng saied if he liued one twelmonth  
 an halfpenny loose should be worth .xl.  
 s. amōgest them. Who doth not smell  
 this to be a shamfull and a detestable  
 lie? for his grace was tendre ouer the  
 poore and louing to his subiectes, and  
 neuer pretended nether to them ne yet  
 to the publikewelth any such damage  
 He was in dede earnestly bent and ve-  
 ry couragious to set forth the wil and  
 pleasure of God, and for this cause  
 onely they wrought his confusion. As  
 las these fathers were men sworn to  
 obediēce, yet thei neither preached the  
 trace of it, ne yet folowed y same, they  
 should haue been full of good graces,  
 but thei employed theselves to wicked  
 vorage & tirannie, thei studied so soore  
 to augmēt their liuelod, that thei had  
 neuer leasure to thinke on the hygge  
 and

## THE INVECTIVE.

and supreme wisdom of god. Wherof  
whosoever hath tasted fully will neuer  
grudge against his king or Prince, for  
the knowlege of it aduigneth the bet-  
tes of al subiects most straightly vnto  
their dere souerain lord, the strength &  
virtue of it is suche þ it will neuer suf-  
fer any sparke of treason to dwell in a  
subiectes heart. It placeth such loue &  
faithful obediēce where it goeth, that  
þ corruption of treason can find no place  
to enter. Treason is a thyng so horrible  
vnto it, that it cannot endure to thinke  
on the plagues that it iustly deserueth  
Yea, it is of this nature, that al synne  
& wickednes is noisde vnto it, but of al  
other treason is the noysomest, for it  
causeth riotouse wittes repugnant to  
reason & publique quietnesse, to steepe  
by cōmociōs, to slaie innocentes, & to  
follow wicked disobedience, thynges  
most detested in Goddes syght. And if  
we prudently weigh what daunger it  
hathe often brought vnto this noble  
realme, & how it hath perished the me-  
morie of honorable houses, yea, & espe-  
cially howe it hath blotted the estima-  
ciō of many noble mē, disherited their  
sonnes, shamed their progenie, & trou-  
bled the sprites of al other their fren-  
des.

## THE INVECTIVE.

des. The we wil not suffre no such for-  
 lie to enter into our heades but gladly  
 endeuoꝛ our selves to read the Byble,  
 for this is the waie to purge and clese  
 al treason fro every mannes heart. O  
 Lord what obediẽce it hath taught a-  
 mongest vs within these fewe yeares,  
 Who doth not knowe nowe what po-  
 wer God hath giuen a kyng ouer his  
 people? Who is ignorant what obei-  
 lance is to be shewed to Goddes holy  
 anointed? who so had marked the cum-  
 ming of our dere soueraine Lord king  
 Edward the. vi. from the Towre vnto  
 Westmister shuld haue seen and hard  
 plētiful tokens of true and louing her-  
 tes. For al the noble citiezes and peo-  
 ple of the countrey which came farre of  
 on euery syde were there wonderfull  
 ioyouse to se þe daie, yea, to se the hope  
 glory & cōfort of al true English hear-  
 tes. The citiezes studied forsoth very  
 sore howe to receaue his maiestie most  
 triumphantly as people willing to de-  
 clare tokens of their obediẽt heartes.  
 Thei made the selfe, very gorgeouse &  
 stode in humble order to receaue their  
 deere lord & supreme head, his toward-  
 nes in vertues much spokẽ of amongest  
 them made them wonderfull ioyouse

E. iiii.

his



## THE INVECTIVE.

his highnes also appering personally  
before them al, a child of cumly, sobre,  
and modest countenaunce, swete visa-  
ged and of face most beautiful, in wh<sup>ch</sup>  
also there wanted neyther godly edu-  
cation nor yet any acquired vertues,  
but in all thynges most perfectly fra-  
med, streighte so allured & drew vnto  
him al their vertes that it was w<sup>dder</sup>  
to se the ioie thei made, to behold their  
gouernour the peace and tranquillitie  
of the wealth of England so triumph-  
ly passe through amongst them, whi-  
che again with gentle & valiant coun-  
tenance looked on the his people stan-  
dyng rounde about hym on euery side,  
whose presence euery man soo despyred  
standing in goodly order, that their eis  
es daseled with long lokynge for that  
most gloriouse syght, their heartes al-  
so aked to bee deferred from it whiche  
passed so pleasantly by. Then thei sta-  
dyng styll, prayed that his highnesse  
might surmount al other in vertue and  
nobilitie, and that god wold geue him  
grace especially to walke in the waye  
of good deedes and in vertuouse actes  
as he had entered, so to perseuere, and  
that God would geue him an heart to  
loue vs his poore and faythfull sub-  
iectes

## THE INVECTIVE.

tes and worke for the common weale:  
 pea, and that he may bee no acceptour  
 of persons but to regard the poore as  
 well as the ryche. This Godly petici-  
 on and other thynges there shewed  
 were euident tokens of their faythful  
 heartes, whiche are very muche to bee  
 regarded for the loue of subiectes is  
 the safete of the kyng and the defence  
 of the realme: Yea, he that hath the  
 loue of his subiectes hath a wonder-  
 full treasure. For I remember that I  
 haue read an historie of Antique felici-  
 tie of the world past worthy to bee no-  
 ted. There was a certain ryght hygh  
 and mightie prince, a man of excellent  
 and profound vnderstandyng, whose  
 felicitye was set altogether to haue the  
 loue of his subiectes, desirynge rather  
 their weale then his owne priuate cō-  
 moditie. It chaunced that certayne  
 Prynces warred against him, he then  
 made neither acte nor statute, but sent  
 his louing letters amongst his sub-  
 iectes, desirynge theym to heape hym  
 with money, then they consyderynge  
 full well his noble and tendre hearte  
 towards theym, and weete a people  
 taughte but onely by nature to obeye  
 their gouernoure, for they knewe no-  
 thing

E.v.

## THE INVECTIVE.

thyng of the lawe of **G O D**, spedily  
 broughte into the treasure house soo  
 muche money as serued the kyng. vii.  
 yeares, and yet whan the warres cea=  
 sed there remained great plentie. For=  
 soth these mennes gyftes were of gret  
 pryce, but their good wylls were of  
 greater. **O** gloriouse tyme. **O** realme  
 mooste happye where the kyng and his  
 people were so knynte togither. And  
 contrarilye there was one Tyberius  
 the sonne of August a destroyer of the  
 people and very spytefull toward the  
 Romaynes, lyghte of his dooeynges  
 blyngge outragypouse woordes vnto  
 all good menne, yea, and of suche foo=  
 lysh presumption and boldenesse in  
 his realme that he thoughte he might  
 dooe what he luste in folowynge bys  
 owne wycked and naughtie ententes.  
**T**his Emperour was also proude  
 and furiose, which thyng fylled his  
 subiectes heartes full of sorowe and  
 broughte vnto him selfe muche cruell  
 wyll and lyghte espymacion. And that  
 well appeared. For after his deathe  
 all the aunciente fathers and nobles  
 of Rome with the reste of the people  
 made greate Sactyfice and earnest  
 petition. Vnto the **G O D D E S** to  
 send



## THE INVECTIVE.

sende Tyberes folle into the furies of Hell, he had wrought theim so much sorrowe, that they would hym no ioye nor yet any part of the Goddes glory. **T**he infelicitie and daungerous estate of Rome in those daies when the Kyng and his people murmured one at another. For no man that hath reason wyll repugne vnto this, but that realm is wel warded, where the kyng and his subiectes bee of mutuall loue and fidelitie. Nowe therefore vnto this to auoyde all contencion and dyscorde and to plante for euer amongst vs a stable and louely societie of lypung, there is no better meane then to arme oure selves with vnitie and concord drawing al in one line to promote the Gospell of Chryst, and to enlarge our heartes to receaue Godly and gentle perswasions as menne very wylling to presente theym selves to the Wyble, and to flee vnto it as vnto our mooste trustie porte, and gladly receaue that heauenly treasure. If wee thus dooe all strangers shal feare vs as they did the sonnes of Jacob, and (accordyng vnto the holy Prophete) our purpose shal prosper and come well to passe: yea, and suche shewe wyll appeare of vs

## THE INVECTIVE.

vs that men wyl not suffre our memo<sup>r</sup>  
 rie to peryshe, but to renoume vs as  
 people of vertue and worthy commen-  
 dacion. Wherfore moost humbly wee  
 oughte now to praye the lord, that he  
 would put awaie all lettes from their  
 stomackes that grudge secretly at his  
 holy woord, and make light of the by-  
 ble that heauenly treasure set to shew  
 amongst vs in euery churche. Wher-  
 vnto yf we beate faint and sturdy her-  
 tes, let vs bee well assured, the Lorde  
 wyl blaste and blot our doynges with  
 euell fortune and enuious mischap, for  
 as farre as I haue read, there was ne-  
 uer Emperour, Kyng nor yet Prince  
 that prospered, whiche tooke parte a-  
 gainst it, thou maiest fynde in diuerse  
 notable places of the Bible how God  
 ofte punyshed with greuouse plagues  
 and durable strokes many regyons  
 whiche reiected and made light of his  
 woord. Again there is nothyng neither  
 in heauen aboue nor in yearth vnder-  
 neth so pleasaunte and acceptable in  
 God the fathers syght, as to haue his  
 liuely woorde that heauenly treasure  
 most thankfully receaued and hono-  
 red amongst vs. O then thou counter-  
 fayted Christian, what spirite of er-  
rou

## THE INVECTIVE.

your moueth the to murmur at suche  
as read thengly the Bible? Wonder it  
is that thou art not ashamed to accopt  
thy selfe any of Chyistes fellowshippe,  
for in contempnyng and making light  
of his gospell thou declarest thy selfe  
a right Paganime or rather a Jewe,  
yea, I saie thy longe prayer often fastyng  
and almose deedes and all good  
woorkes that thou canst deuise, shall  
nothyng preuayle the: But appeare  
plainely in Goddes sight as thynges  
most vile & detestable, so longe as thou  
bearest a superstitiousse hearte towardes  
his blessed Testament. Alas suffre  
not thy self no longer to be begiled, set  
before thy face what doctrine Moyses  
taught the people in the. vi. of Deutro  
He straightely charged them to keepe  
the lawe of God in their heartes, and  
willed them also to teach it vnto their  
chyl dren and talke of it vnto their familie,  
this place shuld wake the out of  
thy dootyng dreames. Stere vpppe thy  
heart for shame vnto Chyistes gospell  
and reuerence it wher soeuer thou  
goest, wher vnto bee al hono-  
nour and prayse. Amen

FINIS.



**¶** Imprinted at Lon-  
dō in the parische of Chri-  
stes Church within new  
gate by Richard Graf-  
ton, Prynter to  
our soueraigne  
lorde Kynge  
Edward  
the. vi.

1547.

*Cum priuilegio ad impri-  
mendū solum.*

